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hierarchy on matters scientific it is very doubtful if M. Gaultier's method of defense will be found acceptable.

CHARLES W. SUPER.

Athens, Ohio.

MORAL EDUCATION IN EIGHTEEN COUNTRIES. Report on Moral Instruction (General and Denominational) and on Moral Training. By Gustav Spiller. London: Watts & Co., 1909. Pp. xv, 362.

There is sure to be a ready welcome for this book on Moral Instruction by Mr. Gustav Spiller, who is well known, not only as an author, but also as one whose untiring energy and able organization made the International Congress on Moral Instruction possible. In the preface Mr. Spiller states that the present work was prepared in answer to the need of a volume describing what is being done in respect of moral education all over the world. The second part of the book is accordingly devoted to a report on moral training in the schools of Austria, Belgium, the British Empire, China, Denmark, France, Germany, Holland, Hungary, Italy, Japan, Norway, Portugal, Spain, Sweden, Switzerland, Turkey, and the United States. Nine countries had already been reported upon in "Moral Instruction and Training in Schools," edited by Mr. Sadler, and concerning these the present volume has not added much to the information given in the earlier work. Its importance lies in the valuable accounts of countries which were not treated by Mr. Sadler and his cooperators. Nevertheless one cannot help feeling that more interest and comment will be directed to Part I which, in 86 pages, gives a statement of many of the most controversial points which have arisen in connection with moral education. Mr. Spiller very emphatically states his opinion concerning religious and moral education, and perhaps what he has to say would have been more fruitful had it been possible to combine his admirable sincerity with greater reticence, in particular, had the criticisms of the ethical value of certain religious convictions been omitted. In his Presidential Address to the Moral Instruction League in February last, Professor Mackenzie also argued the possibility of teaching morality without reference to religion, but his masterly discussion could cause no offense

even to those who remained unconvinced. In this great movement it is imperative that nothing should be said to alienate the sympathy of any Church. The second controversial point with which Mr. Spiller deals is his conviction of the value and vital necessity of direct and systematic moral instruction, and in this connection he replies briefly, and somewhat summarily, to various objections which have been raised against it.

The author is on safer ground when he commences to discuss different schemes for moral instruction. The latter half of the second chapter is by far the most interesting part of the book, and it contains what we regard as its most lasting and valuable contribution to the literature of the subject. After criticising certain schemes already in existence Mr. Spiller outlines a plan for the construction of an ideal syllabus; for this alone the volume would deserve a place in the library of all who are interested in education. His plan is based upon the view, that since the virtues alone are abstract and disconnected, the systematic treatment of the relations of life, in reference to which the virtues become concrete and significant, is the only foundation which meets the needs of the case. He therefore advocates a combination of the syllabuses of the Moral Instruction League with those of the French State Schools, the four cardinal virtues to be systematically applied to the twelve categories or relations of the French plan. The scheme is thus based upon the situations in which a man finds himself and the virtues he should exhibit in them. It is a general ideal but, as such, it seems to be greatly in advance of any scheme at present elaborated in this country. Mr. Spiller very rightly urges that the syllabus in its final form should be the product of many men and should represent interests as various and comprehensive as possible. If the book leads to the construction of such a syllabus, it will have achieved a mighty purpose.

M. LIGHTFOOT EASTWOOD.

Bolton, England.

A PLURALISTIC UNIVERSE. By William James. London: Longmans, Green & Co., 1909. Pp. 404.

It is a little difficult to give an account of pragmatist ethics from Professor James's "Pluralistic Universe" because in the